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World Alliance News Letter

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Education

The storming of the Normandy beaches brings the grim war of liberation to the dawn of victory. If the Nazi counter-attacks can be thrown back, the United Nations should be able to seize the citadel of Hitler's tyranny within a matter of months. Tremendous concerted attacks from the West, South and East can free a continent and save a world. This is the prize for which so many thousand young Americans, Britons, Russians, Yugoslavs, Canadians, Frenchmen and others are giving their lives. This is the prize they will surely win, because they are fighting and dying *together* in a fundamentally righteous cause. This is the prize which must be cherished and guarded by every man of goodwill in after years.

The course of the war has driven home time and again the need for concerted effort. Tragic defeats and costly campaigns have taught the United Nations that unity is the essential ingredient of victory. The lesson has been obvious and increasingly understood.

The concerted attack on the Nazi fortress has a larger lesson to teach, however. And unless it is learned, part of the present great sacrifice will be in vain. The same combination of purpose and power, which is winning the war, could have prevented the war a decade ago and can prevent a third world war a generation hence. Is there any real doubt of this? Is there any real doubt that the United Nations could have stopped Japan in Manchuria, or Italy in Ethiopia, or Germany at the Rhine, with comparatively little cost? Is there any real doubt that the United Nations can prevent new aggressions, if they continue to stand together in an organization for peace and justice?

The peace machinery did not fail after the last World War because it was not really tried. The failure lay with the governments and public opinion of the peace-loving countries. At heart, the failure was a failure of education and of commitment. Too many were unwilling to support the slight risks of sanctions to prevent this present holocaust. Too many were unwilling to pay the small price of cooperation for the great gain of a better world order.

Nor can we be confident that the tragic mistakes of the last generation will be avoided after this war. There is no conclusive evidence that the fundamental lesson of the war has been learned. The persistence of isolationist attitudes among people in public and private life, on the contrary, shows that many have failed to understand that the war is not only the result of aggression but also the result of isolationist policies which made aggression possible.

Dr. Hadley Cantril, of Princeton University's Office of Public Opinion Research published last month some startling facts about the ignorance of American adults on world affairs. His survey of public opinion polls indicated:

> That nearly 6 out of every 10 adult Americans do not know that the United States never joined the League of Nations.
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> That nearly 4 out of 10 do not know what a tariff is.
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> That nearly 7 out of 10 do not know how a peace treaty is approved under our Constitution.
>
> That 6 out of 10 have never heard or read about the Atlantic Charter, and that 19 out of 20 are unable to name even one of its provisions.

These facts constitute a serious indictment of secular and religious education as a whole. They show that instruments of public information, technically so adequate, have failed to inform the American people adequately about the crucial issues of our time. They need to be taken fully into account by press, radio, moving pictures, schools and churches as they look towards the world after victory. Truly popular education on world order is the great need, if the victory beyond victory is to be won.

Our church programs and publications need to focus on the main issues of world order at the expense of the secondary issues. Educational materials need to be simplified and enlivened with concrete illustrations, so that the average church member may be helped to understand his own responsibility for international organization. And the basic principles of a better world order need to be reiterated in every possible way that the overwhelming mass of our people may be led to an intelligent commitment.

As one small contribution to this great end, we are planning to issue a special two-page monthly bulletin for laymen. The bulletin will attempt to focus on the key tasks of the churches' work for world order. The first issue will be sent to readers with the September issue of the NEWS LETTER.

Organization of the United Nations

President Roosevelt revealed on May 30 that a first draft of a plan for the organization of the United Nations had been submitted by the Department of State to the British, Chinese and Soviet governments. He also revealed that the tentative draft has been approved in general by the special bi-partisan subcommittee of the Senate Foreign Relations Committee. Dispatches to the *New York Times* indicate that the plan calls for a United Nations Council, composed primarily of the Big Four to serve as an executive committee of the organization, and a more representative United Nations Assembly, to serve as the deliberative body. In a strong statement on June 1, Secretary of State Cordell Hull emphasized the importance of giving just representation to the smaller countries in the post-war machinery.

The President stressed the specific objectives of the proposed organization — to stop aggression and to prevent grabs of territory — and the safeguarding of the national integrity of the United States. There are indications that the plan calls for law-enforcement by a concert of national forces rather than by an international police force.

This preliminary news is probably as important as any development in our time. It is heartening to know that steps are being taken to secure agreement among the United Nations on the organization promised at the Moscow Conference. The plan seems rightly to concern itself with practical next steps and with political possibilities. If the plan does not go far enough to assure a durable peace, public opinion in the United Nations has a chance to improve it. In any case, it represents a step forward, a sensible foundation on which to build. Our churches need to take this significant development into full account as they press for the embodiment of religious principles of world order.

Prime Ministers on World Order

The prime ministers of the British Commonwealth of Nations stated on May 17 their united resolve to work for a just peace. Their statement said in part:

> Mutual respect and honest conduct between nations is our chief desire. We are determined to work with all peace-loving peoples in order that tyranny and aggression shall be removed or, if need be, struck down wherever it raises its head. The people of the British Empire and the Commonwealth of Nations willingly make their sacrifices to the common cause. We seek no advantages for ourselves at the cost of others. We desire the welfare and social advancement of all nations and that they may help each other to better and broader days.
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> We affirm that after the war a world organization to maintain peace and security should be set up and endowed with the necessary power and authority to prevent aggression and violence.

Archbishop Mooney on Anti-Semitism

Speaking before a meeting to honor the heroes of the Warsaw ghetto on June 7, the Most Rev. Edward Mooney, Catholic Archbishop of Detroit, emphasized the responsibility of Christians to combat the evil of anti-Semitism. Archbishop Mooney also stressed the fact that anti-Semitism is *anti*-Christian as well as *un*-Christian. He said, according to the report of the Religious News Service:

> We should not fail to note the fact that the Nazi perpetrators of the colossal crime of the Warsaw ghetto are professedly and rabidly anti-Christian as well as anti-Jewish. In Germany itself, throughout occupied Europe and particularly in Poland they have persecuted Christians with a ferocity that is exceeded only by their unparalleled cruelty to the Jews. May we not hope that in the fires of a common tribulation new bonds of human solidarity and mutual good-will are being forged between Christian and Jew? In the heroism of Christians who have so often risked and not infrequently given their lives to rescue their more unfortunate Jewish brothers, may we not find an augury that when the agony is over Jews and Christians will work together to write a brighter page of history in liberated Europe?

Semi-Annual Meeting

The Semi-Annual Meeting of the Board of Trustees of The Church Peace Union was held June 5-7, 1944, at the Westchester Country Club, Rye, New York. Against the background of the invasion of Europe, the members developed plans for more intensive religious work for a better world order. A high point of the deliberations was an address by the Hon. Charles P. Taft, II, the Director of the Office of Wartime Economic Affairs in the Department of State. The Board also received with gratitude an historical study of The Church Peace Union by Dr. Charles S. Macfarland, which will be published in the early winter.

The Trustees adopted new plans for continued educational aid in support of the three-faith declaration, *Pattern for Peace*. A special resolution, moreover, was addressed to the forthcoming Republican and Democratic Conventions:

> We urge the Conventions of both major parties to recognize in their platforms the importance of basic moral principles for international law and order, as expressed in the Catholic, Jewish and Protestant Declaration on World Peace. In particular, we urge a clear commitment to American participation in international institutions to guarantee collective security and justice, as called for in this historic *Pattern for Peace*.

A further resolution was adopted, after a discussion of the plight of the Jews and other refugees in Europe:

> We endorse the proposal that the United States take the lead in establishing free ports to receive refugees from Europe, in accordance with the terms as stated in the Gillette Bill that is now before the Senate.

Prayers for the Victory of Righteousness

The solemn news of the invasion to liberate Europe was the occasion for a new dedication by the peoples of the United Nations to the building of a better world order. Prayers uttered in connection with this historic event are printed herewith.

President Roosevelt's Prayer

. . . O Lord, give us faith. Give us faith in Thee; faith in our sons; faith in each other; faith in our united crusade. Let not the keenness of our spirit ever be dulled. Let not the impacts of temporary events, of temporal matters of but fleeting moment — let not these deter us in our unconquerable purpose.

With Thy blessing, we shall prevail over the unholy forces of our enemy. Help us to conquer the apostles of greed and racial arrogances. Lead us to the saving of our country, and with our sister nations into a world unity that will spell a sure peace — a peace invulnerable to the schemings of unworthy men. And a peace that will let all men live in freedom, reaping the just rewards of their honest toil.

Thy will be done, Almighty God. Amen.

Prayer for World Order

Almighty and most merciful God, Father of all mankind, lover of every life, hear, we beseech Thee, the cry of Thy children in this dark hour of conflict and danger.

Thou hast been the refuge and strength, in all generations, of those who put their trust in Thee. May it please Thee this day to draw to Thyself the hearts of those who struggle and endure to the uttermost. Have mercy on them and suffer not their faith in Thee to fail. Guide and protect them by Thy light and strength that they may be kept from evil.

May Thy comfort be sufficient for all who suffer pain or who wait in the agony of uncertainty.

O righteous and omnipotent God, Who, in their tragedies and conflicts, judgest the hearts of men and the purposes of nations, enter into this struggle with Thy transforming power, that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure because in it Thy will shall be done in earth as it is in heaven. Forgive us and cleanse us, as well as those who strive against us, that we may be fit instruments of Thy purposes.

Unto Thy most gracious keeping we commend our loved ones and ourselves, ascribing unto Thee all praise and glory, through Jesus Christ, Our Lord. Amen.

THE RT. REV. HENRY ST. GEORGE TUCKER,
Presiding Bishop of the Protestant Episcopal Church and President of the Federal Council of Churches.

Prayer for America

God of wisdom, comfort and strength, we come to Thee with humble, contrite and suppliant hearts. On the battlefields of the world, our America fights for faith and freedom. Like brilliantly burning lights our ideals march with our armed forces. Our soldiers do not pray and fight for selfish, cruel victory. They struggle, suffer and die for a victory that is lasting peace. We suffer with them; and we pray that justice may give to them strength and courage. We beg Thee to help those who now have fear. We beg Thee to have pity on all who suffer, on all who are weak, on all who are tempted to despair.

Faith is the master of fear. Faith is also the mother of freedom. And in this fateful hour, we plead with Thee, O God, to be our solace, our strength and our Divine support. We pray that the lamp of our faith may light the Road to Victory and guide people of the world to freedom and peace.

God bless America with faith to preserve her freedom. God bless her fighting men in this critical hour of our nation's life. God strengthen our valiant wives, mothers and fathers. God guard our children and preserve to them the fruits of faith in Freedom.

THE MOST REV. FRANCIS J. SPELLMAN
Catholic Archbishop of New York

Prayer for Victory Over Evil

Lord of Hosts, the word of the Psalmist echoes in our hearts, "This is the day for which we have waited."

Girded for battle against the blasphemers of Thy name, a mighty host of freeman are resolved to crush the ruthless oppressor who has darkened fair lands, looted peoples, devastated communities, desecrated altars of religion, tortured human beings and snuffed out millions of innocent lives.

Today as our sons and the sons of our allies enter upon the first act in the drama of liberation our prayers go with them. Anxiety mingled with pride fills our hearts. We know the cost may be heavy but we shrink not, for the future of our children's children is at stake.

Arise O Lord, and let Thine enemies be scattered. Bring victory to our armies, O Lord, embattled in righteousness. Then speed the dawn of Peace, O Father of Mercy. May the reign of evil go up as the smoke and Thou alone rule supreme over a family of nations dwelling in security and in concord, with none to make them afraid. Amen.

DR. ISRAEL GOLDSTEIN
President, Synagogue Council of America.

Prayer for Unity

Almighty Father, of whom the whole family in heaven and on earth is named, we pray Thee to guide the nations of the world to live as members of one family; inspire the peoples who have found in conflict the strength which comes from unity to preserve that unity in peace, and so to order the world in righteousness that all mankind may know the joy of fellowship in the service of Thy kingdom, through Jesus Christ, our Lord.

The Archbishop of Canterbury, the Archbishop of Westminter, the Moderator of the Church of Scotland and the Moderator of the Free Church Federal Council, in Great Britain.

Chinese Churchmen on World Order

Through the aid of Bishop W. Y. Chen, we have received the full text of the most representative statement on world order to be issued by Christian leaders in China. The statement was issued recently by the Chungking Christian Council. The text of the statement follows:

We must endeavor to see God's will in the present war which is but another manifestation in history of the consequences of man's disobedience to God. We have come to see clearly that equally at the root of the calamities are on the one hand the greed and lust of selfish agents and on the other the cowardly failure of democratic nations to collaborate in time to prevent this evil growth.

We realize that *now* is probably the last opportunity God has granted man in this age of scientific weapons for penitence and for the realization — at the heavy penalty of blood and privation — of the folly of self-centered isolationism and indifference as well as the futility of half-heartedness which had unfortunately characterized the efforts of nations to organize for peace and security between World Wars I and II.

We must uphold more than ever before the Christian concepts of the dignity of human life and the equality of men. We advocate in the name of the living Christ that no people or group of people has the right to rule over another. It is for us to proclaim the selfless love as exemplified in the Cross so as to give the growing philosophy of world-unity and international kinship not only a spiritual foundation but also a living guidance.

We must take full cognizance of the fact that economic maladjustment is the root of the evil and economic policies of exploitation and expansion inevitably lead to hatred and conflict. Drastic changes are needed to bring about reasonable revisions in the control and use of the natural resources of the world.

We believe that reform begins at home, and that domestic freedom and justice within a framework of democratic institutions are the best way to achieve international cooperation, for the common man loves peace and is loath to war. Conversely, there is little hope in building up collective security if the governments are reluctant to foster within their own borders full freedom of speech and assembly and a respect for the political and economic rights of their own people. Where democracy weakens, the totalitarian ideas find a fertile ground for growth.

We feel there is great need today for world citizens bred in the Christian doctrine of the brotherhood of man. The present lamentable situation calls for a new orientation in the national educational aims toward modeling personalities after the concept of world citizenship and world statesmanship. It is time to abandon the prevalent goal which puts the nation-state at the summit of human values.

We are convinced that the organized action of the aggressor nations has forced upon the peace-loving peoples the exigency of organization on a scale even more comprehensive. The world organization is thus required to be sufficiently powerful at once to destroy and to forestall aggressions. Sufferings of the past demand that this organization be invested with the functions: (1) to integrate the action of freedom loving peoples in the maintenance of peace, (2) to settle differences which may arise in the family of nations, (3) to administer and enforce by means of an armed police, international justice, (4) to discuss and to decide on matters between nations which affect the welfare of two or more nations, and (5) to advise on national policies of social, industrial and educational development where they bear on the solidarity and harmony of the world-family. Such an organization, however, cannot be brought into existence unless the nations first surrender to the larger body part of what constituted their various sovereign rights.

We appeal for greater mutual confidence in the fundamental good faith of the freedom-loving nations. We sincerely believe that if we are to have a durable peace the first requisite is a *freedom from doubt* in the intentions of a fellow-nation. It behooves us to adopt a constructive and sympathetic attitude in looking at the affairs of another country. Existing differences as to the ownership of capital and the distribution of income must not be permitted to stand in the way of mutual trust. Indeed, the peril will be final and fatal if we allow once more our economic outlooks to bias the will to cooperate in a world-body. The blood of future wars will be upon those who are guilty in this aspect.

We urge that action be taken now to commence erecting the framework for an international organization. In its councils, the freedom-loving nations of the world are to have equal voice, democratic principles being the ruling spirit. Nations with more constructive resources at their disposal, would naturally be expected to exercise more responsibility. No nation, however, may use its position in the world and regional organizations to further self-seeking aims.

We assert that the growing responsibility of the churches calls for a greater unity of churches of all denominations. No plea of traditional obstacles can be admitted as adequate excuse from the injunction of our Lord and Master to unite in Him. Before the nations can be united in action, the churches must themselves unite. The world is waiting for the united voice of the Church to proclaim the living significance of Jesus' message to a suffering world. It is the duty of the Church Universal to preach the Gospel of Love, the Gospel for the down-trodden and the Gospel of the Good Neighbor, not only in the realm of personal lives, but also in the nation and in the Family of Nations.

American Churchmen on Japan

The following statement was prepared by a group of fifteen Protestant leaders, appointed by the Commission on a Just and Durable Peace. The statement was released for the consideration of the churches by the Commission on June 15.

1. ***Basic Assumptions.*** This memorandum assumes that the United Nations will win the war and that Japan will be completely defeated. It assumes also that peace will be made with Japan only after full consultation among China, the United States, Great Britain, Russia, and the other Governments concerned. Again, the memorandum assumes the creation, at an early date, of a general international organization for the maintenance of world peace and security, and that any future arrangements made with Japan must be consistent with the purpose and functions of that organization. Finally, the memorandum assumes the formation of a regional agency, or agencies, within the scope of the general world organization, and under its authority, for dealing with matters directly affecting the Far East.

2. ***Aim.*** The aim of the post-war policy of the United Nations towards Japan should be the establishment of lasting peace and the promotion of the general welfare of the peoples of the Far East. Therefore, the terms of the armistice to be imposed upon Japan and of the treaty of peace to be later made with her, should not be motivated by a spirit of vindictiveness. Rather both the armistice terms and the treaty of peace should be so designed and implemented as to induce Japan to become as quickly as possible a responsible member of the family of nations, and a loyal and willing participant in any international organization or agencies that may be established. This is a prerequisite to permanent peace. There is good ground for expecting the cooperation of liberal elements in Japan in carrying out a policy conceived in this spirit.

3. ***Territorial Readjustments.*** As an act of justice to the populations concerned, and in accordance with the declaration made at the Cairo Conference, Japan should return Manchuria, Formosa, and the Pescadores to China, and give up all territory seized by her since July, 1937. Japan should also relinquish control of all the islands in the Pacific which she has occupied since 1914. Moreover, Korea should be liberated. This last measure, however, places upon the United Nations and upon any world organization or regional agencies that may be formed, the responsibility of helping Korea attain stable and efficient government as rapidly as possible. In regard to Japan's mandated islands, these should, if the purposes of peace are to be served, be placed under international supervision and not assigned, as outright possessions, to any one country. Other territorial readjustments in the Far East, in justice to the populations concerned, should also be made, but these lie outside the scope of this memorandum.

4. ***Economic Needs.*** The taking from Japan of all the territory above mentioned will, inevitably, require drastic readjustments in her economy. It is therefore important for the United Nations to remember, in this connection, the promise of the Atlantic Charter, "to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity." The world stands to gain and not lose from an economically stable and prosperous Japan, provided such a Japan is under the control, not of a military clique, but of leaders committed to civilian government and international cooperation.

5. ***Disarmament.*** Japan must be disarmed, a process that will naturally include the dismantling of her war industries. However, care should be taken that this does not unduly cripple the basic peace-time industries essential to the livelihood of the people. Japan should also be allowed to retain a merchant fleet sufficient for her needs in world trade. Moreover, disarmament of Japan should not be made a permanent unilateral arrangement, but should be considered as part of a general scheme of international cooperative action, in which all nations will share in the reduction of the burden of armaments and contribute to the forces necessary for the maintenance of peace.

6. ***Reparations.*** The United Nations, especially China, have a moral and legal right to compensation for damages suffered at the hands of the Japanese armed forces. However, while the right should be definitely and clearly affirmed, it may nevertheless be wise policy for all concerned to waive monetary indemnities. There are two reasons for this. First, Japan will be unable to make anything like full reparation, as her economy will have suffered greatly as a result of the war; and second, the waiving of such indemnities will reduce post-war friction and ill-will. In the long run, more will be gained by a liberal attitude towards Japan than by insistence upon the payment of huge sums. China, the greatest sufferer, may well be the more inclined to such a policy as her losses will, in a measure, have been compensated for by the return of Manchuria and Formosa, plus Japanese government owned, or government subsidized industries therein, including mines and railways. As a part of the peace settlement, Japan should, in addition, be required to return the art treasures, libraries and objects of cultural and historic interest which have been taken from China and other occupied areas.

7. ***War Criminals.*** Much has been said by government officials and in the press about the punishment of war criminals. If such a policy be followed, the United Nations will need to be on guard against a display of vindictiveness. Scrupulous care should be exercised

that only those persons are punished for war crimes whose direct and personal responsibility therefor is established beyond a doubt. The highest judicial traditions of fairness and impartiality must be observed in this manner, else the reputation of the United Nations will suffer in the opinion of mankind. In this connection, distinguished neutral jurists might well be invited to sit on any tribunals that may be set up. Again, in this matter as in others, a liberal policy, rather than a harsh and vindictive one, will contribute towards future peace.

8. ***Relief Needs.*** The immediate needs of the Japanese people at the close of the war should be met by the United Nations as far as this may be done with due regard to the claims of other peoples who may be in even greater distress. Need for relief in Japan will be temporary only, but in so far as it may exist, aid should be given promptly and generously, subject only to the proviso mentioned above. Such action would discharge a moral obligation on the part of the United Nations and tend also to lessen post-war tensions and stabilize conditions generally.

9. ***Surveillance.*** From official statements it is evident that, in the post-war period, the United Nations will exercise surveillance over Japan until such time as she demonstrates her willingness and ability to live at peace with other nations. It is, therefore, at this point that allied statesmanship towards Japan will meet its greatest test: its ability to transform a military situation into a civil one. In the interest of all concerned, the period of occupation by armed forces of the United Nations should be brief, and its scope as limited as effectiveness will permit. Moreover, it should be conducted with such tact and discretion as to leave a minimum of bitterness to disturb future relations.

10. ***Changes Required.*** Judging from such official statements as have thus far been made, it is apparently no part of United Nations' policy to prescribe for the Japanese people the precise form of their future government, or their future system of education. This attitude is wise, for these are matters of internal policy, and questions which, in the nature of the case, the Japanese can best decide for themselves. The imposition of any forms or patterns from without would be immediately opposed as alien and as having ulterior aims and motives, and would, therefore, be difficult, if not impossible, to achieve. But inasmuch as order in the post-war world community will depend so largely on civil control in government and upon freedom of speech, press, and assembly, the United Nations are justified in asking that the Japanese give due evidence that these are determining principles in their national life. To secure these fundamental changes on the part of Japan will be to win both the war and the peace in the Orient.

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Protestant Leaders Commend Pattern

Two eminent leaders of the Protestant churches have recently commended the three-faith declaration, *Pattern for Peace,* to members of the churches. The Rt. Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church and president of the Federal Council of Churches, said in a statement released on June 15:

> The *Pattern for Peace* represents such an impressive consensus of Protestant, Catholic and Jewish thought with regard to the post-war world that I earnestly hope it will be widely studied and discussed throughout the constituency of the Federal Council of Churches of Christ in America. I warmly commend it to the churches as a highly significant interpretation of the goals for which Christian people should strive as they think of their responsibility for world order.

Bishop G. Bromley Oxnam, leader of the Methodist Crusade for a New World Order, member of the World Alliance Executive Committee and Bishop McConnell's successor as bishop of the New York area, likewise has urged active religious support for the principles of the *Pattern.* Speaking before the Maine Conference of the Methodist Church on May 20, Bishop Oxnam said:

> With invasion just ahead our major attention for a considerable period will be upon the stern and tragic duty of imposing our will upon the enemy to the end that his organized forces may be destroyed and the democratic purpose become dominant in the world. There is grave danger in such an hour that the equally important task of planning the peace may be regarded as secondary. It is of equal importance and, in the long run, of greater importance. Unless the new world for which these men died is established, our sons will have been betrayed. At the very hour the conflict reaches crisis, constructive proposals must be kept at the forefront of our thinking. It is significant that Protestant, Jew, and Roman Catholic, all inspired by the basic considerations of religion, have united in the formulation of a statement of principles upon which enduring peace inevitably rests. This great document, issued jointly last October, has become known as the *Pattern for Peace.* It behooves religious forces everywhere to center fundamental attention upon this *Pattern for Peace,* study the related document entitled *The Pillars of Peace* issued by the Federal Council of Churches of Christ in America, and move forward with the full strength of religion in a free democracy until decision shall be made upon the basis of these documents. The Prayer for Peace must become a Pattern for Peace, if the practice of Peace is to be established.

British Leaders Support Pattern

An impressive action was taken by Catholic, Jewish and Protestant leaders in Great Britain when the Executive Committee of the British Council of Christians and Jews adopted a statement in support of the *Pattern*. The Council is headed by the Archbishop of Canterbury, the Catholic Archbishop of Westminster, the Moderator of the Free Church Federal Council, the Moderator of the Church of Scotland and the Chief Rabbi. The statement was issued simultaneously in Britain and the United States on June 1 and released in this country by *Pattern's Progress,* an occasional bulletin edited by Rev. Edward A. Conway, S.J., and the editor of the NEWS LETTER. The text of the statement is as follows:

> The Council of Christians and Jews in Great Britain warmly welcomes the statement on the conditions of world peace signed by Protestant, Roman Catholic and Jewish religious leaders in America on October 7th, 1943, and finds itself in general agreement with the principles therein laid down. It is in accordance with the Council's aims to urge that ethical and religious principles be applied to relations between groups, to the social life of peoples, and to international relations.
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> The Council believes that it is the duty of religious people to pray and work for peace and for the reconciliation of enemies, for the abolition of war and all the evils it involves and for a new era of confidence and constructive service. The re-establishment of moral law, of respect for the rights of the person, especially those of the poor, the weak and the backward, and of responsibility towards the whole community, must be first charges on the energies of all right-thinking men and women. Church and Synagogue have the duty not only to exhort men in this sense but also to infuse with their spirit those agencies, diplomatic, political, economic, social and benevolent, through which a happier world order will be established.
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> There can be no permanent peace without a religious foundation. The fact that both Church and Synagogue are international and supra-national, with traditions older than the political and economic structure of the modern world, entitles them to speak with authority at just such a time as this: they were founded on the divine law, on which all social righteousness must rest. To reconstitute political institutions, to restart the agriculture, industry and trade of the world, to re-establish international institutions representative of the unity and interdependence of the nations and their well-being, will mainly be the responsibility of representative statesmen and assemblies. All Christians and Jews, however, will share the responsibility of putting the plans and actions of statesmen to the tests of religion, and of seeing that they correspond with righteousness, mercy and peace.

In an accompanying letter sent to the 146 signers of the *Pattern,* Dr. Henry Carter, Chairman of the Executive Committee of the British Council, wrote that a research group has been set up to study the three faith declaration "to produce a detailed report which might serve as a basis for study and discussion by groups of Christians and Jews" throughout Great Britain.

Among the editorial reactions to the statement of the British leaders is the following editorial from *The New York Times* of June 1, entitled "Voices Across the Sea":

> War is a cruel teacher, but it does teach. Proofs that the human spirit rises to great heights to meet great crises are found day after day in the epics of the battlefield, as glorious and chivalric in the monstrous contests of tanks and bombers as they ever were in the neat little wars of knights in armor. They are found in the grim and commonplace tales of the courage of the unarmed—patriots in occupied lands, civilians facing death at home, exiles and prisoners, the maimed and the bereaved. They are found in the almost agonized thought given to ways and means to maintain peace by multitudes of people in every country who never thought on these problems before. They are found in the way people get together on the true level that runs below — or above — differences of habit, of opinion, even of interest.
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> War divides, but it also burns away divisions. The experience of facing up to a common enemy does not so much create unity as it strips away surface divergences and reveals the fundamental principles on which men of goodwill can agree. A striking example of this is the message addressed yesterday by the British Council of Christians and Jews to the recent American three-faith declaration on world peace. This is the first time the Protestant, Catholic and Jewish communities of England have united in a common statement. It is issued in answer to the first statement made in the United States by the three chief religious groups.
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> Thus a precedent is dictated by the war that offers a new promise of united religious action in behalf of a good peace. For what unites these representatives of the religious communities of Great Britain and America and impels them for the first time to speak with one voice is the conviction that the basis of the new order and organization of the world is not physical power alone. Armies and four-Power directorates will not keep the peace unless it rests on a moral foundation. The religious leaders of the English-speaking peoples accept this truth and the obligation that goes with it when they proclaim that "all Christians and Jews will share the responsibility of putting the plans and actions of statesmen to the tests of religion."

New England Methodists

An interesting development in the history of *Pattern for Peace* was made by the New England Conference of the Methodist Church on May 26. The Report of the Commission on Social Ethics and World Peace, headed by Dr. Edgar S. Brightman, "reaffirmed each of seven principles of the Interfaith Declaration on World Peace" and used the principles as a rubric for a special statement addressed to Methodists. The Report was adopted by the Conference.

YMCA Centennial

One hundred years ago on June 6, 1844, the Young Men's Christian Association commenced its organized life in London, England. The centennial anniversary of this great Christian movement is being observed this month on five continents. The YMCA began in a warehouse in the shadow of St. Paul's Cathedral. A group of twelve men gathered together under the leadership of George Williams, whose religious zeal urged him to do something for the moral and spiritual welfare of young men and boys. The movement has girdled the world with a ministry of usefulness.

The work of this Association in the cities and towns of the world needs no recapitulation. Its service in war work is particularly significant. A most impressive feature is its War Prisoners Aid with a cultural and religious program for captured soldiers. The vastness of this tragic problem is indicated when one remembers that over six million men are in prison camps. The work for war prisoners is carried on under the World's Committee of the YMCA of which Dr. John R. Mott has been an indefatigable leader during the last half century. The American Council of the YMCA, under the executive direction of Dr. Eugene Barnett, is also carrying on work for service men, as a participating organization in the U.S.O.

The climax of the world-wide celebration of the Centennial was a broadcast from St. Paul's Cathedral in London, at which the Archbishop of Canterbury spoke, saying that the YMCA was an arm of the churches in their ministry to the needs of men and boys.

SUGGESTED SUMMER READING

The Great Decision by James T. Shotwell. Macmillan Co., New York. $3.00.

The eminent historian and leader in international work deals with the basic political problem of our time: the decision of the peoples of the United Nations for or against an effective international organization. Key book for pastors and discussion leaders.

Date With Destiny by Ralph W. Sockman. Abdingdon-Cokesbury, Nashville, Tenn. $1.50.

Dr. Sockman, as his radio audience knows, is particularly sensitive to the spiritual values which must be preserved during the war and the post-war period.

A War Atlas For Americans. Simon & Schuster, New York. Paper, $1.00; Cloth, $2.50.

This collection of 84 pertinent maps designed and executed under the direction of Emil Lowenstein is a valuable aid for discussion groups working on current problems of world order.

Idea of Nationalism, by Hans Kohn. Macmillan Co. New York. $7.50.

An important study of the origins and background both of the idea of nationalism and its practice by the modern nation state. Stimulating for the advanced student.

Ten Years in Japan, by Joseph C. Grew. Simon and Schuster, New York. $3.75.

The militarization of Japan is seen through the eyes of a trained diplomat, who hoped in vain that liberal groups would be able to curb the fascist-minded cliques.

The Coming Struggle For Peace by André Visson. Viking Press, New York. $3.00.

The well known journalist presents some of the many conflicting political and social ideas in Europe and the Near East which stand in the way of the organization of peace.

Citizen, Plan for Peace by Merrill E. Bush and others. Harper and Bros., New York. $2.00.

The proceedings of Temple University's 1943 Institute For Post-War Planning presents suggestions for community cooperation on post-war problems.

Christianity and Democracy by Jacques Maritain. Scribner's, New York. $1.25.

The French Catholic philosopher argues cogently for democratic reform to bring policies and institutions into greater harmony with the Christian principles.

Pamphlets for Fall Programs

The Church Peace Union and World Alliance are conducting a monthly discussion on world order over station WEVD. Single copies of the broadcasts may be secured without charge from this office. Two leaflets available now are: **The Resources of Religion in World Organization** and **Educating for World Order.**

An excellent pamphlet, **What About Our Japanese-Americans?** by Carey McWilliams has been published by the Public Affairs Committee, Rockefeller Center, New York, at 10c per copy. The China Aid Council, 1790 Broadway, New York 19, has published a report by Madame Sun Yat-sen, entitled **In Guerrilla China.**

The American Country Life Association has published a discussion guide for rural youth entitled **When Tomorrow Comes.** Price per single copy, 10c.

The Federal Council's Commission For Camp and Defense Communities, 297 Fourth Ave., New York 10, has issued the first in a series on the church and returning service personnel entitled **Attitudes and Problems,** by Otis R. Rice and others (10c). An excellent **Syllabus on the Church and Returning Service Men** by Frederick L. Fagley may be secured from Congregational headquarters, 287 Fourth Ave., New York 10. (5c).

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